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THE LAW OF LOVE.

Dig channels for the stream of love,
Where they may broadly run.
And love has overflowing streams
To fill them every one.

But if at any time thou cease
Such channels to provide,
The very founts of love to thee
Will soon be parched and dried.

For thou must share if thou wouldest keep
That good thing from above;
Ceasing to share, you cease to have,
Such is the law of love.

IN MEMORIAM.

The death of Rev. JOHN W. OLSTEAD, D.D., has deprived the American Peace Society of one of its most earnest, wise and helpful friends and officers. Dr. Olmstead was many years a director and remained in that office till his death. He represented the advanced peace sentiment of the great Baptist denomination and promulgated and defended those sentiments not only in the pulpit, and on the platform, but in the columns of *The Watchman* of which he was for so many years the senior editor.

BISHOP J. P. CAMPBELL, D.D.

The death of this venerated man was a surprise to us. He was born in slavery, but rose by the respect in which men held his piety and ability to the highest office in the Zion's Methodist Church. His last years, when not travelling, were spent in Philadelphia where he identified himself with the Universal Peace Union. In 1879 the writer was his fellow passenger on the Atlantic. He preached acceptably on the Sabbath, and aroused great enthusiasm in New York on his return by his account of the Wesleyan Conference of Great Britain to which he was a delegate. A few years after he delivered a stirring and original address on Peace at Philadelphia which we heard. He was naturally eloquent and at times humorous. We sincerely hope that peace principles will still be inculcated among the millions of colored people in America. Who will take the place of Bishop Campbell, as a leader in the paths of peace among a people whose friends too often mistakenly urge them to fighting instead of praying.

PROXIMITY AIDS PEACE.

How close the ends of the world are brought together in these latter days has an illustration in the transit of the Japan mail which was dispatched to Queenstown on the steamer City of New York on Wednesday, September 2. This mail left Yokahama, August 19, on the steamer Empress of Japan, crossed the Pacific Ocean—not less than 4750 miles by the shortest route—and arrived at Vancouver, British Columbia, August 29; there it was taken on a special train of the Canadian Pacific Railway and carried across the continent in eighty-eight hours, reaching New York in time to be put on board the mail steamer sailing at five o'clock A. M. September 2. The sailing was delayed only ten minutes on the schedule time in order to receive this mail. It arrived at Queenstown on Wednesday, September 9. This brings Japan and Great Britain within twenty-one days' distance of each other—or about as near as Boston and London were fifty years ago.

THE EMPEROR OF GERMANY TALKS.

The Vienna correspondent of the London *Standard* records a discussion which was carried on at the table of the Archduke Albrecht during the Austrian military manoeuvres as to whether it was wise to allow a known enemy to complete preparations for war, or whether it was not preferable to enforce a conflict.

"No names were mentioned," says the correspondent, "but all understood that Russia was meant. Emperor William said emphatically: I strongly believe that the enormous responsibility which modern warfare imposes must over-ride all military theories."

"I would not begin war if conscious that by delaying it I could secure a single year—nay, a single month—of peace by trusting in the success of my good cause. Even if the chances are equal on both sides, there is much to be gained by having several months of peace."

The King of Saxony expressed himself to the same effect, pointing out instances where diplomacy had averted an apparently inevitable conflict.

Archduke Albrecht also dilated upon the enormous responsibility of forcing a war, in view of the murderous perfection of modern weapons.

The correspondent says Emperor William's remarks made a deep impression on the high-rank German and Austrian officers present.

ALSACE-LORRAINE.

An imperial decree is published modifying the passport regulations. It provides that after September passports for entering Alsace-Lorraine will be required only from military men on active service, ex-officers and pupils of foreign military schools, and men who lost their German nationality before performing their military service. A "visa" will be required in these cases and will be granted gratis. Finally, it is ordered that foreigners staying in the Reichsland beyond twenty-four hours must notify the police of their presence on penalty of expulsion. The Emperor consented to the Reichsland passport decree in an interview with Chancellor Von Caprivi, while passing through Berlin en route to Stettin.

BISMARCK'S TYPE OF PIETY.

Another reputable religious journal is now rejoicing in Bismarck as an illustration of a religious man, and generously quoting a declaration of his in confirmation of the benefits of Christianity. We confess that we are no longer attracted by such a type of piety as Bismarck represents. There is too much of the flavor of the Middle Ages in it. He has been too egotistic, ambitious, selfish, arrogant and cruel. It is a religion of opinion, of the conqueror, of force, war, blood and destruction to one's enemies. It is the religion which finds warrant and apology only in the Old Testament and in the conflicts of the Israelites with the nations about them. "The mind that was in Christ," that said "Peace on earth and good-will to men," and also, "Let him that is greatest among you be your servant"—this Bismarck has never embraced. The man who now finds his chief occupation in the manufacture of beer to make his own people drunken, is not a good illustration of the religion which Christ revealed and Paul preached.—*Zion's Herald*.